

THE
CO-OPERATIVE MAGAZINE,

AND
Monthly Herald.

N^o 4.—NEW SERIES.

FOR APRIL, 1827.

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GREEN, DUBLIN; AND J. MORTIMER, PHILADELPHIA.

SUBJECTS OF DISCUSSION FOR THIS MONTH.

APRIL 3rd. Is man capable of acting upon purely disinterested motives? (*Adjourned Question.*)

10th. Has Society been more benefited or injured by Interest of Money? (*Adjourned Question.*)

17th. A Lecture on the Fallacies of the popular Political Economists.

24th. Is the establishment of a Society in which right to equality of property shall prevail, practicable or desirable? (*Adjourned Question.*)

NOTICE.

We regret being compelled to defer to our next the Conclusion of the Review of "The Revolt of the Bees."

We are also compelled to defer the Answer to "The Impracticability of the Co-operative System."

THE
CO-OPERATIVE MAGAZINE,
AND
MONTHLY HERALD.

No. IV.

APRIL, 1827.

VOL. II.

ON THE FORMATION OF A CO-OPERATIVE COMMUNITY NEAR LONDON.

To the Editor of the Co-operative Magazine.

SIR,

At the Mechanics' Institute, some time since, was held a public meeting at which I was present; and my attention was forcibly arrested by a paper that was read, purporting to be "An Address to the Industrious Classes of Great Britain," &c. On learning where I could obtain a copy of the above, I lost no time in procuring the Co-operative Magazine for November, in which it is inserted. I have also purchased the previous numbers of your interesting Magazine, as well as some others of the works relative to the object you and your coadjutors have in view; and the result of my perusal of them is a conviction of the superior adaptation of the system of united co-operation and community of property to the present system of individual acquisition and competition,—the bane and curse of society at large. I am not vain enough to suppose that the conversion of an humble mechanic to the principles of co-operation and community of property will tend in any way to further the good cause you are labouring to promote,—for good must be that cause, the god-like object of which is to bring about a system which shall subvert one, the leading features of which are ignorance, vice, poverty and crime, error, destitution, and misery, affliction, famine, and death,—as so faithfully depicted in the works

above referred to, and so deplorably substantiated by undeniable and melancholy facts. O, how it must wring the hearts of the truly patriotic, to read and hear of the almost hopeless and forlorn condition of our degraded, famished and perishing labourers!—witness the multitude of petitions now pouring in upon Parliament, and which but too fully confirm the dreadful, the appalling truth: I need scarcely refer to those from Manchester, Bradford, Leeds, Carlisle, Glasgow, in which is portrayed a concatenation of calamities—harrowing, horrid but to contemplate. Benefit societies, provident institutions, and every thing of the kind, considered as the more cheering parts of the present system, sink (in my humble estimation) into insignificance, as compared with the advantages the new system is calculated to secure. In fact, I consider the united co-operative system as the only means by which the suffering and degraded sons and daughters of Britain can be raised to that apex of comfort and enjoyment, which their genius, their talent, their perseverance and industry, so justly entitle them to enjoy. To accelerate as much as possible the accomplishment of so great a work, is the duty of all those who are convinced of its practicability. With this view I trust I shall stand somewhat excused, if I betray my ignorance in attempting to suggest whether the plan held forth in the Address before alluded to, for the purpose of establishing a community near London, be not preferable to that suggested by your able correspondent C. F. C., and adopted under the title of the Co-operative Community Fund Association. Whilst I most cordially concur in almost all the views of your correspondent C. F. C., there is one or two points upon which I feel a desire to offer a remark or two. And first, in your correspondent's Address (see Magazine, vol. i. p. 109, par. 3.), after entering into some detail to show the miserable condition of two-thirds of the industrious classes, in the next paragraph he proceeds to ask, "Who then are to set about forming one?" The reply to which is, "Such of the working classes as have had the good fortune to keep out of debt," &c. &c. Now, I sir, much doubt whether there can be found within the Bills of Mortality a sufficient number of those classes who have been "so fortunate as to keep" entirely "out of debt," and are in the receipt of an income which exceeds their expenditure, &c., and who are willing to join in the formation of a society in conformity with the plan of the C. C. Fund Association;—especially a sufficient number from those occupations that

would be most necessary and useful in the outset of such a formation. Again, in the commencement of this paragraph we read, "The rich with few exceptions are not enlightened enough to be disposed to assist in the formation" &c. and "the moderately wealthy are, from prejudice, afraid they would be hazarding present enjoyment by attempting" &c. And may we not, sir, with equal propriety conclude, that those of the working classes who hitherto "have had the good fortune to keep out of debt" &c. will hesitate to embrace a system, of the advantages of which they have no definite evidence; and prefer the risk of being still able to maintain their superiority under the old system? I am not prepared to deny that the efforts of the London Co-operative Society may in time effect such a change of sentiment among the intelligent portion of the people,—or in other words, of the more fortunate,—so that a goodly number may be ready to join themselves to that class of the C. C. Fund Association alluded to. But, sir, how long are they doomed still to contend with the overwhelming pressure of the times? Perhaps ere long, although they may now be able to spare their 4s. per week, another panic,—and there are many whom it would not surprise,—more fatal, more direful in its effects, in its destructive range, than the late one we have been subjected to, because, as it naturally must happen, more extensive,—may shake the tottering system to its base; and the now more favoured classes that subsist by the fruits of their industry, together with the whole fabric of the social community, sink in the general ruin. Such a catastrophe is not to be scouted as the dark misgivings of the misanthropic and disaffected. Alas! every thing in our present anomalous situation portends such a fearful conclusion;—witness the appalling bankrupt and insolvent cases daily presented to our notice, with the fact that there are nine millions of the labouring class destroyed as efficient consumers not only of foreign products imported, but even of our own native natural and artificial productions.—But again: granting that they (the members of the C. C. Fund Association) proceed onwards agreeably to their resolves; it yet appears it will take upwards of two years*,—even supposing there were already the number desired now actually subscribing,—before they would be enabled to present to the view of the British public a Co-operative Community, in any

* They hope to be able to take a farm and begin operations on it next autumn.—ED.

way likely to arrest its attention. I grant that to the benevolent and unprejudiced inquirer as to the beneficial tendency of co-operative communities, enough is apparent in the establishments which at this moment exist, though but in their infancy, to warrant an affirmative conclusion as to the great benefit of such communities. But I submit, that one in the neighbourhood of the metropolis would be a means of exciting an universal interest, by which the more wealthy part of this country may be enlightened (in reference to the advantages of the new system), their prejudices removed, their sympathies excited; and, the latent sparks of benevolence kindling into a flame, the rich and powerful would then come forward and lend their aid and influence in promoting a scheme of equal and universal justice and happiness. I repeat that it would be a mean—a grand mean—of producing such an universal excitement, to have a community forthwith established as near to London as possible *, agreeably to the best plan that can be arranged, in accordance with the views embodied in the Address contained in your Magazine for November last. Let then one early, bold, and decisive step be taken to form a community at no great distance from the metropolis; and the example I have no doubt will speedily be followed in other places; and a strong inducement to come forward with their countenance and support, will then present itself to those who from their station in life, their wealth and their influence, would give a stability to the foundation, on which a glorious superstructure would be raised.

It might be expected that after these observations I should offer some plan, &c. on which to proceed to carry into effect the suggestions I have thrown out. But whatever may be my views in reference to the practicability of the above, I must confess myself incompetent to give any thing like a systematic arrangement of the procedure I conceive necessary to be acted upon, in the establishment of a community as above suggested. I shall however, at the conclusion of these remarks, string together a few ideas explanatory of what I have advanced. Should it be asked, to whom are we to look to come forward to found a community as here recommended? I an-

* I conceive an advantage would arise in establishing a community as contiguous to London as might be consistent. Several ideas confirmatory of this position present themselves: in the publicity, &c. it would obtain by its being near to the public press of the metropolis; the probability of a vast influx of visitors; the saving of conveyance, &c.

swer, with your correspondent C. F. C. "To those generally that give their labour for what they receive, those who are weary of the present system," &c.

But to revert again to the Address of your correspondent C. F. C. He says (see par. 1st, page 311), "When the land is taken, it is not contemplated that the Association live on it immediately; such a measure would be impolitic," &c. If, sir, we are to view this announcement as a measure of prudence and convenience, somewhat in the same light as that of an individual of property purchasing a neglected estate, and having to build thereon a splendid mansion for the residence of himself and family, such a course would be politic; but my humble conception is, such a proceeding as the above, will not offer that tangible example, which it must be desirable the first community near London should exhibit to public observation. Neither do I see that a community embodied on the principles laid down in the Address of Mr. T., and proceeding to commence active operations on land previously secured, would be either impolitic or dangerous, viz. "upon any number of the industrious classes who may come forward, from 200 persons upwards, subscribing after the rate of five pounds for every adult individual and fifty shillings for every child under a given age, the capital that would be thus subscribed, together with the little additional fund that would be raised by loan or otherwise, would furnish all that was wanted as a pecuniary resource. But Mr. C. in his Address says (see par. 4th, p. 311), "One important feature of our plan is, that we shall not be harassed with debt," &c. And again, "I am desirous of discouraging all notions of borrowing capital. I hate usury." And so do I. But taking the views Mr. T. has done in his Address in reference to this point, I think the objection must give way. In fact, sir, it is scarcely a question with me, that if a quantity of land was procured in trust by some benevolent person or persons, and offered for the use of a community at a proper rent, a sufficient number would immediately come forward gladly to avail themselves of the opportunity, and from their own resources to overcome every obstacle; procuring in the first place with their own funds such raw materials, implements, live stock, seed, &c. as would be requisite in the outset. I assume, sir, that I am somewhat borne out in this view of the case by the observations contained in the Magazine for November (see last page,

par. 2nd) : "If nine or ten families" &c. &c. And, sir, shall it be said, that a number of British artizans and mechanics, after having been put in possession of a quantity of land proportionate to their numbers, together with the sundries above named, would not then be sufficiently prepared or furnished to establish themselves thereon, and to become enabled to requite the proprietors of the soil, and eventually to purchase it*? If not, what then becomes of the boasted enterprise, the energy, and the skill of our artizans, &c.? Is it not a fact, that all the wealth that is produced, has its origin and is the fruit of the laborious exertions and productive powers of the industrious classes of society? and if they now labour with such energy, patiently enduring a load of misery, and manifesting under their sufferings a superiority of skill and intelligence, displaying these characteristics amid "their never-ending cheerless toil"—how much more would they, I ask, exert their powers when looking forward with certainty to that ample remuneration which their exertions demand,—their genius and skill crowned with every means of comfort and enjoyment they could possibly desire?

As I am sanguine enough to hope the day is not far distant when a grand attempt will be made to form a community near London, and which I still further hope will usher in a new æra of social, moral, and political enjoyment,—it becomes a question who ought, who will, take the lead in organizing and directing such an effort. To me the duty appears imperative on those whose minds are imbued with a conviction of the blessings likely to result from the general adoption of co-operative principles. And who can be more qualified to forward—to encourage—and to assist in the great and good work, than the members and friends of the London Co-operative Society? I am aware that the supporters in general of co-operative principles advocate their superiority over those that now predominate in the present system, from a conviction that the new system is infinitely more calculated to ensure to society—not only that security and enjoyment which their property, their labour,

* I am aware there is a discrepancy of detail in the foregoing, especially as it regards the first congregating of the community, and the way in which they would act in reference to subsistence and habitations; but I have already stated my intention of adding a few ideas, in which I trust fully to meet these cases.

and industry entitle them to; but also to promote those arrangements by which the social affections may be called forth into their just and proper exercise, founded on moral virtue; and which, whilst they admit the enjoyment of all that is rational, pure, intellectual and endearing, totally exclude those powerful and direct temptations to vice and crime which now govern the elements of the present system. And in such a view I most cordially concur. But still I do not see that it is conditionally necessary that each and every one who may be desirous of joining themselves with communal co-operations, should be so fully convinced of this;—and if I mistake not, you, sir, are somewhat of a similar opinion. But I hasten to a conclusion. And as I have already extended these observations much beyond what I at first purposed, I must crave your forbearance for the exercise to which I have subjected your patience. And now I would beg to record the unfeigned pleasure I have experienced from the perusal of the valuable publications which I have obtained from the Society's office, as well as for the gratification I enjoy in the contemplation of those interesting and delightful ideas and principles arising out of and connected with the grand objects of co-operative communities. What a glorious expanse of objects and attainments is presented to the view of unsophisticated philosophy and benevolence in the five short paragraphs, arranged under the head of "Objects to be gained by the formation of communities of five hundred," &c. (see Magazine for December, p. 372) How sickening is it from such an enchanting picture to turn to the loathsome reality of an existence under the present system, of which pride and duplicity, distrust and discord, oppression and misery, with a thousand other evils, form the most prominent features! But some may say, Such things in this life "must needs be." Perhaps so, as things are: but then the necessity is a consequence of the perversion of the first principles of justice. Others, in reference to existing distresses of the country, invite us to wait and see what the new parliament will do for the relief of the people. Alas! what have we to hope from the rulers of the nation? To me it has long been evident, that those who make our laws and direct our affairs are not competent to the task of governing this kingdom upon those just and equitable principles which should secure to all classes, especially the *productive*, those benefits which their unexampled powers and genius entitle them to enjoy. And from what we have ex-

perienced, is it not rather to be expected that any measures the parliament may in *its* wisdom adopt, will, instead of affording relief, tend rather to sink the industrious classes still deeper in the scale of misery and woe? The seeds of decay are too deeply sown in every department of our national policy;—the leprous curse of wide-wasting ruin too indelibly marked upon every feature of our commercial transactions, to expect that the heterogeneous blunderings and speculative expedients of the present race of politicians, however well-intentioned, will in any measure eradicate the evils or tend to introduce a more sound and healthful state of society.

I beg to observe here, It is not from any personal dislike of the existing authorities I thus express my views. It is against measures, not against men, I feebly endeavour to urge the combat;—against those wily expedients engendered beneath mistaken notions of individual aggrandizement, and upheld by the perversion of legislation. How well would it be that those to whom our destinies are entrusted should turn to the pages of history, if happily they might be warned of the danger to which they expose the institutions of the country! What a lesson,—and one which peculiarly claims the attention of every Englishman at the present moment,—is given in the career and fate of Rome, as the following quotation from the writings of Mr. W. Playfair will more fully evince.

“When the Romans (in common parlance) were poor, and before they had standing armies or privileged classes, the people depended on exertion, and they enjoyed plenty; but when Lucullus and other citizens were squandering millions at a single banquet, the people were crying for bread; and while the person of a Roman lady was ornamented with the wealth of a province, the multitude were covered with rags and depressed with misery. It would have been no hard matter then,” continues Mr. Playfair, “to have foretold the fate of Rome. The natural order of things was deranged to too violent an extreme to be of long duration. The state was become like an edifice that had declined from the perpendicular, while age was every day weakening the cement by which it was held together; so that though of the time and hour of its fall no man knew, the event was certain.” How fast we are progressing with the simile, I leave every one to draw his own conclusion. But I beg to warn and exhort those who have a regard for their own welfare, for the dearest interests of their wives and children, to lose

not a moment in founding a city of refuge, to hasten with all speed to secure a sheltering place from the storm and tempest, by uniting to establish immediately associations on the two grand principles of united co-operation and community of property.

I am, Sir,

Your obedient Servant,

Goswell-road, Dec. 20, 1826.

HENRICUS.

THE CO-OPERATIVE COMMUNITY FUND ASSOCIATION.

We feel great pleasure in having to inform our valuable correspondent *Henricus*, that from the progress their funds have already made, the *C. C. Fund Association* hope to take land within from ten to forty miles of London next autumn, and to have it in a state for their reception perhaps in a less time thereafter, than since the Association began till now.

With our correspondent we fully agree, that the immediate establishment of a community near London, is "a consummation devoutly to be wished." We also know that the *C. C. Fund Association* wish it as ardently as any person can; nor do they at all contemplate superseding by theirs the establishment of a larger and more immediate community. But as they see none such in immediate progress, they are determined to do themselves what they can, and to do so on such grounds as must to every moral certainty insure success.

They think the funds or capital and land alone are not all that is requisite, at least desirable, especially in the first establishments. They wish to have the human material, and employments for that material prepared also. They are anxious that the members of their community should enter the establishment with a knowledge of what co-operation and community of property are, and with a determination to abide by the practice of them. They also desire, that their adult members should be able to work at the employments prepared for them; that there should be prepared employments sufficient to provide for rent, taxes and imposts, such as tithes and poors' rates, and for purchasing such necessaries, conveniencies, and comforts, and gradually such desirable ornaments and elegancies, as they do not produce themselves; and that they should have also prepared a year's provisions, a sum to pay a year's rent, taxes and imposts, and a sufficiency of raw materials to give

employment for at least half a year in working them. By such precautionary measures they look on failure as morally impossible.

They have as yet none but very intelligent members, and many of those very well informed; some indeed, who in depth of understanding and of knowledge, in justness of views, and in flow of natural and correct eloquence, would, though mostly working mechanics and tradesmen, be far from below par in either of our houses of national legislature. That they should not be joined by less cultivated members, provided they be as well intentioned and industrious, is far from being desired. Here then is in prospect, though not in immediate existence, to use our correspondent's words, "a city of refuge;" and we could point out to the operative classes, how they could render it all that our correspondent wishes.

We were a few weeks since in Brighton; and a very intelligent, and also very industrious and hard-working mechanic observed to us, that the working classes ought to form themselves into associations of 48 persons each, and subscribe a penny a week each individual; that every association would thus subscribe sufficient (48*d.* or 4*s.* a week) for one member; and could send their choice person, who of course should be the fittest to the community, as soon as it commenced; that this member, as well as every succeeding one who would be sent to a community in like manner, should continue his subscription of 1*d.* a week to the association, till all the 48 should be provided for; and that the working classes could in this manner effectually and not very slowly provide for themselves. If his advice were extensively followed, there would soon arise in every quarter "cities of refuge" indeed, for the poor; and in time, even for the rich. If instead of subscribing to *savings' banks* and *benefit clubs*, which at best will yield to but *some*, not *all* of them only temporary, slow, and uncertain relief, the working classes would subscribe as our Brighton friend recommends, they would provide for themselves, and not for *some*, but for *all* of themselves, certain, permanent, and comparatively speedy independence, comfort, and prosperity. If many of those associations of 48 persons would, instead of 1*d.* subscribe 3*d.* a week each person, they could very soon establish several communities, and do so without any almost perceptible expense, and consequently without danger of any loss, of signification, to any person.

There are also amongst the richer classes numerous benevolent

individuals, who, if they saw the poorer classes striving in this manner for themselves, would assist with donations. We announced in last month's Magazine one donation to the "*Auxiliary Fund*;" and we are confident it is only want of knowing what this "*Auxiliary Fund*" means, which has (as a short letter in a subsequent page seems to indicate) prevented our having many other donations of the kind to announce at present. Rich and poor should surely wish to see some fair experiments of what promises such an alleviation of human suffering, even if not such an advancement of human existence as it holds out.—ED.

FRENCH FAMILY COMMUNITIES.

To the Editor of the Co-operative Magazine.

SIR,

THE following account of small Communities, or Family Union Societies, is taken from the *Encyclopédie*, edited by Diderot in the last century *: it may excite an interest among your readers, and elicit information as to the subsequent history and fate of the worthy Auvergnats it treats of.

"We are so entirely governed by considerations of private interest, so little alive to the advantages of communities, so little disposed to afford one another assistance, and to live in harmony, that we hold for chimerical all that is told us concerning a society which is reasonable enough to put its goods and its labours in common. Yet both ancient and modern history furnish several examples of this sort. The Lacedæmonians, so renowned among the Greeks, formed a republic in the exact sense of the term; since what is called property was almost unknown to them. The same may be said of the Essenians among the Jews, of the Gymnosophists among the Indians, and lastly of large tribes in Paraguay, who present a combination of every thing astonishing and laudable in the conduct of the Moravians. We have even something of the kind in the establishment of the brothers-shoemakers and tailors†, who established a community towards the middle of the seventeenth century.

* Article *Moraves*.

† Clerks of the common life.

Their order is to live in continence, in labour, and in piety, but without taking any sort of vows.

“But more particularly in the province of Auvergne we have some ancient families of cultivators, who have lived from time immemorial in a perfect association, and who may be rightly considered the Moravians of France; and we are informed that a similar society has been established these twenty or thirty years. At the head of the communities of Auvergne are placed the Quinard Pitou as the most ancient, and able to prove five hundred years of association. We hear also of the Arnauds, the Pradels, the Bonnemoyes, the Tournels, and the Anglades, ancient and wise villagers whose origin is lost in remote ages, and whose habitations are situated in the barony of Thiers * in Auvergne, where they are solely occupied in cultivating their own lands.

“Each of these families forms different branches, which occupy a common house; the children intermarrying in such a manner that each partner establishes but one son in the community, to keep up the branch which the son is one day to represent after the death of his father; this number is fixed by a family-law, in consequence of which the supernumerary children of both sexes are married out of the community. Whatever be the amount of the father's share in the common property, these children submit to exclusion, in consideration of a sum that varies in different communities, but among the Pinous is 500 livres (about £20) for the boys, and 200 livres for the girls.

“This rule, however consecrated by age and the regularity of its observance, does not appear worthy of these respectable associates. Why deprive children of their patrimony, and force them from the bosom of their families? Have they not a natural right to the goods of the house, and above all to the inestimable advantage of living there in a sweet and peaceful society, sheltered from the misery and cares that poison the days of other men? Besides, as the association in question is useful, should it not, for the honour and good of society receive the greatest extension possible? Suppose then that the lands of a community are not enough to accommodate all its children, it would be easy to purchase more with the price of their portion; and if Providence increases their numbers,

* Puy-de-dôme.

it is not difficult for people who are united and laborious to augment their domain and buildings.

"However, the internal government is nearly the same in all the communities; each chooses a chief, who is called *master*. He is charged with the general inspection and detail of affairs; he sells, he buys, and the confidence placed in his integrity saves him the trouble of giving detailed accounts of his administration; but his wife has only the last among the employments appropriated to her sex in the house, whereas the wife of the partner who has the lowest employment among the men, has the first rank among the women, with all the functions and title of *mistress*. She superintends the bakery, the kitchen, &c. orders the making of cloths, stuffs and garments; and distributes them to all the partners.

"The men, with the exception of the master, who has always something to do in town, are equally employed in ordinary labours. There are some however charged with the particular care; one, of the beasts and ploughing; others, of the culture of vineyards or meadows, and keeping the casks in order. The children are carefully brought up; a woman of the house leads them to the school, to the catechism, to the parish church, and brings them back. Moreover, each of the partners receives every week a small allowance of money, to dispose of as he pleases.

"These fortunate labourers are regular in their morals, live at their ease, and are particularly charitable; so much so, that they are reproached with harbouring and feeding all the beggars who wander through the country, and are thus enabled to lead a life of habitual idleness as beggars and vagabonds; an apprenticeship for robbery, and a thousand other disorders.

"Might not other communities be formed on the model of these, to employ so many distressed subjects, who, for want of conduct and talents, and consequently of labour and employment, are never so well employed and happy as they might be, and who thereby become a burden to the public and to themselves?

"Hitherto we have hardly seen any but bachelors, ecclesiastics and monks who have obtained the advantages of such association; there is hardly any instance of it among married people. Yet these being obliged to provide for a family, would have more need than bachelors of the helps furnished by association of this kind.

"These considerations have produced the notion of an associ-

ation of good citizens, who being united by the ties of honour and religion might relieve themselves from the anxieties and vexations which the want of skill and employment render almost inevitable: an association of industrious people, who, without renouncing marriage, might fulfill all the duties of Christianity, and labour in concert to diminish their difficulties and to procure the sweets of life; an establishment which is evidently desirable, and does not appear impossible, as may be judged of by the following project."

Mr. Editor, the project is contained in a dozen more paragraphs equally at your service with the foregoing.

I am Sir, yours, &c.

[We shall feel much obliged to our enlightened correspondent for the paragraphs he mentions, as well as for any other communications with which he may be kind enough to favour us.—ED.]

MR. OWEN'S RELIGION.

To the Editor of the Co-operative Magazine.

SIR,

I CAN no longer avoid expressing the astonishment I experienced a short time since, on learning that Robert Owen of New Lanark had declared himself an Atheist, in his "Declaration of Mental Independence," dated New Harmony, July 4th 1826. On questioning the accuracy of the report, I was informed that the leading article of Saunders's News-letter of the 29th of November last, contained the required information.

This article, since copied into the Dublin Evening Mail and other papers, both here and in England, appears to have been originally extracted from the New York Observer. Its object, or at least its tendency, is evidently to dupe and deceive the public; to raise personal opposition to, and if possible a crusade against Owen, his "Co-operators," and "Plans for the Amelioration of Society," now making according to the elect *such frightful* progress in America, that he will, if not prevented by the strong arm of power, change our present state of trial and continued suffering [*read* punishment], to one of unmerited reward and perpetual happiness. To prevent this "consummation" devoutly to be wished for, this article has been published. It is akin to many more which have appeared and are

now appearing in the newspapers, both in these countries and in America.

Though it may raise for a time an outcry against Owen individually, and some opposition to his system, yet it must ultimately benefit him and his system also; because, as his conduct is guided and governed by the light of actual experience, as his plan is a combination of those circumstances which are found productive of good only, avoiding every domestic and civil arrangement and *principle to action*, which in old society are productive of evil, while it embraces every ancient and modern improvement and discovery now known, in the arts, manufactures and sciences, productive of pleasure and happiness; I say without fear of contradiction, that publicity will only add to his credit, and that his plan must necessarily gain converts, in proportion as it is understood. How many are the truths, now universally admitted, which remained dead letters, in the writings of their discoverers, until those in authority, who were paid for advancing knowledge, raised the hue and cry against their authors. The character of the man is always attacked first, who dares to promulgate novel truths, and call error and prejudice in question; next his principles; and finally notions are attributed to him which he never possessed, while the real matter in question is kept studiously out of sight, by those whose interest it is to keep the public in ignorance. However, all these modes of attack, though conducted with the greatest skill, have hitherto proved abortive; the cause intended to be rooted up, weakened or destroyed by them, has been invariably strengthened, while the other has lost ground in the same proportion. How singularly unfortunate have those attacks been to the persons making them; yet how fortunate for science, that those men who have considerably added to her domains, have, without a single exception, been irreproachably moral and virtuous characters. Amongst the ancients, a philosopher, that is, a seeker after knowledge, was synonymous with a character of the most perfect virtue. But as it may be objected that we know little, almost nothing certain concerning the events or the persons who flourished until modern times, I will cite a few examples from the illustrious moderns, in proof of the correctness of the observation. At the head of this list, preeminently forward stands John Locke. He was the first among the moderns who successfully considered the nature of mind. His Essay, though unnecessarily ver-

bose, and tinctured, I may say stained, by many unfounded opinions and prejudices, imbibed in early life, from those he associated with, was the first grand and successful attack upon the sophisticated and unnatural doctrines of the schoolmen. The mere establishment of the fact that we have no innate ideas, or in other words that all our ideas are acquired by its incalculable importance in education, and in the conduct of men towards each other, as moral and intellectual beings, is sufficient to rank him as one of the greatest benefactors to society; this fact is the fundamental principle of both education and morals; by it we discover that man of himself knows nothing, and consequently that all he knows he has learned. And the greater portion of what he knows, has been taught him by persons over whom he had little influence and no control, and the remainder by his experience; and as his aptness for receiving, and capacity for retaining those ideas, depend altogether on his organization and constitution, both of which are beyond his control, it follows that "the individual man" is not accountable for his opinions, they being merely combinations of ideas, which are not of his own formation in any case; he consequently is neither worthy of praise nor blame for any opinion he may entertain, though that opinion may be either good or bad. This doctrine amplified and applied to the concerns of real life, is what Owen calls "the doctrine of circumstances," or more properly "the doctrine of genuine Christian charity;" for its effects on the conduct of an individual, governed by it, towards his fellow, are exactly those mentioned in Scripture, as resulting from charity. This is the doctrine which has given such offence to the same class of persons of our day, as were offended by its promulgation in other words, in the time of Locke. A reference to the notes of Locke's Essay, and his Life, will enable the reader to see the similarity of the persecution which Locke and Owen experienced, for the mere publication of this principle. — Galileo was persecuted, and Newton vilified for their discoveries, as also the unfortunate Harvey*. Many examples might be cited to prove the general position; but as many of them are living characters, I shall mention no more names. At present, all the benefactors of that peculiar science which includes comparative anatomy and physiology, but particularly that part of it which

* How can Harvey be considered unfortunate?—ED.

relates to the functions of the brain and nervous system, are held up to public execration, both here and on the continent. There is not a single individual amongst them, German, French, or English, whose private character and principles generally have not been vituperated, and every means used to raise persecution against them.—Could Robert Owen expect a better fate? No. He rejoices at every misconception and opposition; for these bring him and his plans more and more before the public. He well knows that his private character is invulnerable, and that it bears comparison with that of any or all of his opponents; examination only proves the sterling value of its owner, at the same time that it instinctively leads the public to contrast it with those of his opponents.—To whose advantage these comparisons tend, let his enemies themselves determine.—Without the expression of doubt or opposition, public attention could never be drawn to observe facts, and study opinions beyond those which had relation to our *immediate wants*. Every doctrine, true or false, is rendered more public by unfair opposition and the persecution of its advocates. The louder and more violent is the clamour raised, the more widely is extended the knowledge of that which it was the intention to conceal or put down, and the greater chance the subject has of being properly sifted and examined. With these views the friends of truth rejoice at every opposition which may be given to Owen's plans, by those who ignorantly imagine that those plans are not calculated for their good: because by so doing his adversaries excite public curiosity and enable his advocates in replying to their false accusations not only to correct errors and mistatements, but give further publicity to his opinions. Under these impressions, I proceed with pleasure, to execute the self-imposed task, of stating the truth, and correcting the fallacies in the article alluded to.

The article was extracted by the editor of "Saunders," without note or comment, and commences as follows: "Mr. Owen has at length avowed himself an atheist, and an enemy of those institutions which in all civilized countries are deemed as worthy of the most sacred observance." This sentence is a tissue of falsehood, containing two seeming admissions, which Robert Owen never made, and which he never could make without belying himself completely; and these admissions, as appears by the tenor of the article, are afterwards converted into two accusations: no proof of either, how-

ever, is brought forward from the Declaration of Independence itself, or any of Owen's other writings ; because such proof could not be found in any of them. On the contrary, all through his writings and conversations, he declares his belief and perfect conviction in the existence of an incomprehensible first cause (called by us God, Deity, Providence, &c.), which made, and by certain unchangeable laws has governed, still governs, and will always govern, the universe. These laws, in common with divines and philosophers, Owen calls the laws of Nature ; an accurate knowledge of which, particularly of those relating immediately to the well-being of man in society, he considers absolutely necessary to be known, to enable him to enjoy happiness ; and further, he mentions that the degree of happiness a human being can enjoy, is proportional to his knowledge and self-adaptation to these laws. All these laws, Owen asserts, are consistent with and not contradictory to each other ; they are the same always, and subject to no change. This opinion, perfectly consistent with itself, he contrasts with the inconsistent opinion of the world on the same subject, when he writes " that superstition forced man to believe or say he believed, that a Being existed who possessed all power, wisdom and goodness, and yet that evil and misery superabound ; and this Being who does all things, is not the direct or indirect author of evil or misery." Here is a self-evident contradiction, asserting that an all-powerful and all-good Being, producing and governing every thing, admits not only evil and misery to exist, but superabound ; and yet that this Being, making and doing all things, is not the direct or indirect author of the evil or misery which exists. He does not deny the existence of the Deity, but he exclaims against this, the commonly received opinion concerning the Deity ; and this opinion he concludes is " the foundation, on which all the mysterious ravings of superstition are erected in all parts of the world." Allow me a word or two in explanation of this charge against the world for inconsistency. Every student in divinity must be aware of the thousand-and-one opinions concerning the origin and existence of evil. Some of the defenders of these opinions, Christians by profession, and divines by occupation, have branded those who differ from them in opinion with blasphemy and atheism. However, the fever has subsided, and remarks upon the subject may now be made, without danger of offending any party, particularly as the combatants seem well nigh

tired of the controversy. The term Evil is applied generally to designate any and every kind of pain. Evil is one of the two criterions of right and wrong possessed by man ; for that is wrong which in its consequences is productive of evil, and that right which in its consequences is productive of good. If the continuance of animal life was intended, pain and evil were absolutely necessary, as checks to prevent self-destruction. If we had not pain, we should be ignorant of the progress of disease and injuries internal and external : we should also be ignorant of that peculiar happiness, which ensues on the relief from pain, in ourselves and others. Hunger and thirst, both peculiar kinds of pain, would be unknown if evil (or pain) did not exist ; and man would die of actual starvation, or he would, supposing the pleasure of taste to exist, kill himself by excess in eating or drinking, and so of every other natural propensity. The commencement of pain indicates that an action has become injurious to the individual performing it, and cautions him as a never sleeping monitor, that what he is doing is wrong. Further the effects of such conduct extend to those persons connected in society with the individual so transgressing ; their sympathies are excited, or their interests are attacked ; and under these circumstances, their influence and power become active to relieve the sufferer and prevent the recurrence of the mischief. It is in this way, that the removal of the pain of each person is rendered essential to the happiness of others ; and that a practical example is furnished, by which is gained the knowledge that the consequences which await are injurious, and that its adoption will bring with it painful and unpleasant consequences. Let us rejoice that we are as we are, for without pain we could not enjoy pleasure ; without it, we could not for many moments exist. We may perceive strictly speaking, that the Divinity does not produce evil, it existing only for our good. Evil is, as it were, the firm grasp of a guardian angel, driving us back from the commission of crime. Many well-disposed persons have fallen into error in considering this subject, by supposing that evil generally was a separate thing or existence of itself, instead of being an evidence that the sentient beings performing it, were performing acts injurious to themselves ; and of existing as a compelling power to force them frequently against their wills, to give up or desist from modes of action, as well as opinions, which were injurious to themselves and to society at large.

But to return:—The passage above does not confirm, nay even countenance, the charge of atheism, which is utterly unfounded;—on the contrary “Conversations” at New Harmony, held subsequent to July 4th, many of which relate to this and similar subjects, published by the enemies of the system, in the American papers, and republished in the New Harmony Gazettes, in the centre (if I may use the expression) of his own subjects, contain the very opposite opinions. On all occasions Owen not only admits the existence of a Providence, but on a very late occasion he goes further than many Christians, and speaks in such terms that most people would consider that he claimed a direct interposition of the Godhead in his favour. In the Address to the President, Congress, &c. in the Hall of Representatives, he says: “And here it is, in the heart of the United States, and almost the centre of its unequalled internal navigation, that that *Power* which directs and governs the universe and every action of man, has arranged circumstances which were far beyond my control, to permit me to commence a new empire of peace and good-will to man, founded on other principles, and leading to other practices, than those of the past or present; and which principle in due season and in allotted time will lead to that state of virtue, intelligence, enjoyment and happiness, in practice, which has been foretold by the sages of past times would at some distant period become the lot of the human race!” Here we have not only an admission that the Deity exists, but also, that that Deity “has arranged circumstances which were far above his control, to permit him to commence a new empire of peace on earth and good-will to man.” This passage alone is more than sufficient to falsify the accusation of atheism, because it proves that instead of his being a mere Deist, that is, a mere believer in the existence of a God, he considers this Power to direct and govern the universe and every action of man. Could any man have expressed a more religious opinion than this, stating that the entire management of events in this world is governed by an all-ruling Providence, and consequently denying the doctrine of chance or effects without causes as it should more properly be called. Owen here certainly denies the doctrine of freewill and admits that of necessity. Can any man who considers for a moment, believe the first and deny the second generally? Some of our most famous divines and laymen have exercised their talents in defence of the latter. It is not

for me to decide upon their labours, but the most casual inspector of theological writings, must be aware that all the writers *pro* and *con*, in whole or in part, have rejected the first and omitted the second ;—where then is the harm of Owen going a step further than some of these, and declaring that God directs and governs the universe and every action of man ? The continuation of the passage proves that Owen does not wish to destroy religion : he states, “that the evident advance of just, kind and benevolent feelings, and the universal expectation of some great change in human affairs, indicate and foretell this change. Do they not give assurance that the time is at hand when evil shall give place to good—division to union—war to peace—anger to kindness—*superstition* to *charity* and *pure practical religion*—prejudice to intelligence—and pain and misery to enjoyment and happiness ? Assuredly they do : and it will be wise and prudent in us to be prepared for the event.” What event ? evidently by description, the *millennium*. Here again Owen differs from our divines, who appear completely puzzled about this state of existence, which *they* assert will suddenly take place on this earth, at some distant period, by supernatural means : while *he* states that it will be brought about gradually, at no distant period and by natural means, by simply attending to the morals and practices taught by Christ, when he says that evil will give place to good—division, or rather opposition, to union or co-operation—war to peace—anger to kindness—blame to pity—*superstition* to *charity* and *pure practical religion*, &c.—Here is sufficient to satisfy any one that Owen's object is not to destroy pure practical religion ; or if it be, he must be a downright madman, to make arrangements, and spend his life and independent fortune in carrying the arrangements into practice, to defeat his own intentions. No ; his object is to promote the happiness of man, and if possible to get him to understand and practise what he considers “pure practical and genuine religion.” What Owen means by pure practical religion, is evident from the following extract from the Address : “Pure and genuine religion never did, nor ever will, consist in unmeaning phrases, forms and ceremonies, but in the daily undeviating practice in thought, word, and deed, of charity, benevolence and kindness, to every human being with whom we come into communication or have any transaction, near or remote.” Again he says, “This is not the religion of any particular person, age, or country ;

it is the universal religion of human nature." This universal religion, as I trust it will soon become, is justly called rational religion; its base is simple truth, and it defies what man through error can do against it.

Dublin, Feb. 1827.

S. D. C. S.

ORBISTON.

WE have, from time to time, called the attention of our readers to the principles of Co-operative labour, which forms the chief feature of this institution. We have already mentioned it as creating a new æra in history, and have watched with much anxiety its progress towards success. At the same time, although wishing every prosperity to a system which professes to have for its design the amelioration, or rather the removal of pauperism, we must candidly acknowledge that our expectations have not been very sanguine on the subject. This, however, has not arisen so much from entertaining any doubts of its real utility and advantage, as it has proceeded from an intimate acquaintance with the frailties of human nature, and the immense obstacles which prejudice, ignorance, and above all, avarice, would constantly throw in the way to impede its advance. To suppose that any scheme could be brought to perfection at once, would be to suppose an impossibility—but we may form some judgement of its excellence by the time occupied in making a near approach; and from this we would, in some measure, draw our conclusions respecting the establishment at Orbiston.—By the kindness of a correspondent, we have been favoured with the series of "Orbiston Registers" down to the present time, and admire the spirit of mildness and good sense which pervades many of the articles. But as our business is chiefly with the system practically taken, we subjoin some account of its present condition, which appears to be not only interesting, but extremely instructive.

The building at Orbiston is nearly completed, and the whole is assuming an appearance of regularity, arising from active industry. Upon the upper flat, the whole length of the wing, twine is spun,

which is afterwards taken to the School of Industry, where fourteen children are employed in manufacturing garden and fishing nets, the latter designed for a fishing-boat on the North coast, to procure herrings and other fish for the consumption of the establishment,—a plan, which we feel confident will amply repay itself, especially in the cod fishery in the North seas. Thus the hemp is brought in its raw state, spun, and worked into nets upon the spot. There are three cotton and two silk weavers, and a clever tradesman from Derby is putting up machines upon an improved plan for silk throwing and winding. The yarn is bought from the manufacturer, woven into cloth, taken to the tailor's shop, and made into clothes. The production of one weaver is found sufficient to keep two tailors at work, and clothe the principal part of the adult members with a thick, warm, and decent clothing, the whole dress costing no more than 20s., and for a lad about 14s. Good stout cotton shirting is given to the members at 10d. per yard, and the whole cost of a shirt, including make, is about 3s. 6d. There are also two looms for manufacturing silk shag for hats. There are seven shoemakers, who supply the members with boots and shoes, and also execute any order unconnected with the establishment. Each of the shoemakers makes from 15s. to 18s. per week, besides the profit devolving to the community. The founders are fitting up a blast furnace, to be driven by water power to facilitate their operations. They make cast-iron grates of various patterns, fender and hollow work, such as kettles, goblets, &c. The cartwrights are employed making spring carriages and carts. Lads from twelve to eighteen years of age are engaged in manual labour, such as working in the fields, trenching, and learning the various trades; and whatever they earn, goes into the general fund. It is sufficient not only to maintain themselves, but also the children under twelve years of age, who are all in the schools. There are other branches which we cannot at present enter into; and having said thus much of labour, we proceed to provisions. It is calculated that on an average, 52*l.* per week is sufficient to procure the bare food for 144 adult members and 140 children; and for the month at the following rate:—16 loads of oatmeal, 40*l.*; flour, 45*l.*; flesh, 24*l.*; groceries, 30*l.*; vegetables, 12*l.*; butter, cheese, and milk, 26*l.*; candles, soap, &c. 15*l.*; barley, pease, &c. 4*l.*; porter and ale, 18*l.*; medicines, &c. 5*l.*; tobacco and snuff, 8*l.*;—total 227*l.* This it will

be seen is for 284 persons; but on a moderate calculation we will suppose 200 of these gain by their labour only 15s. per week, or 3*l.* per month,—that would of course amount to 600*l.*, from which deduct the 227*l.* and the result will be 373*l.* as a surplus of wealth to be employed in other pursuits. The state of religion among a society which is yet in its infancy, cannot be very well defined, particularly where there are numbers of different persuasions and sentiments; but the leading feature in this branch of the system is "toleration" in its widest sense. Among all parties are some of the most valuable and useful members of the system, who evince not only "by their lips, but in their lives," that they are Christians "in deed and in truth." We now come to education, in which every means is used to cultivate the genius and improve the understanding of the rising generation. Great care is required to instil into their hearts those principles of kindness and mutual assistance on which the future prosperity of the Co-operative System will materially depend. Miss Whitwell is engaged on a chronological and historical chart to teach the children, and she also delivers lectures. Our own opinion of lectures for the instruction of youth has long been decided on from repeated experiments, and no branch of education more so than the connection of history, chronology, and geography, (or event, time, and place,) indeed upon these, rest almost every attainment to knowledge. By placing a pair of globes before a lad, and telling him of any particular circumstance, and pointing out the spot on the terrestrial globe wherein it took place, two things are deeply impressed upon his mind. Turn to the celestial globe, and explain to him the nature and use of the heavenly bodies, not only in the measurement of time, but in the ascertaining of latitudes and longitudes; and in a short time he becomes familiar with the three important groundworks of education, and thence every species of knowledge may be communicated.

A handsome small theatre has been fitted up with taste; and it is intended to perform dramatic pieces, as the young people appear to take great interest in these performances. The stage is fitted up like a regular theatre, with a raised platform, side doors, and scenery, and a green-room for the loungers. The gallery will hold 240 persons. Other amusements are in contemplation.

The production of the establishment already exceeds its con-

sumption as we have shown; and it is by the accumulation of the surplus that they expect to banish poverty, and ultimately become independent. Several of the community have agreed to take two-thirds of their earnings, and let the remaining third form a kind of sinking fund for the redemption of the property. Mr. Abram Combe, whose mind has been actively engaged in the enterprise, has, for some time past, laboured under indisposition, which has been the means of retarding many of the most important improvements. It would be folly to imagine the Orbiston Establishment have got thus far without difficulties among themselves. Many indolent persons joined them, under the expectation of enjoying their idle propensities, and living at the expense of the industrious,—but the chief part of them have been dismissed. Notwithstanding the numerous obstructions they have had to encounter, we are informed that there is not an individual acquainted with the principles of the system, who does not look forward to a successful issue. Several noblemen and gentlemen of distinction have visited the establishment, and expressed themselves highly gratified with the general arrangements.—*Nottingham Mercury*.

OBSERVATIONS ON THE CO-OPERATIVE SYSTEM, SOCIETY, AND MAGAZINE.

To the Editor of the Co-operative Magazine.

SIR,

March 20, 1827.

THE Co operative System was lately the subject of a conversation which seemed to me worth remembering.

We agreed that the objections raised against the System were generally founded in ignorance of what Mr. Owen has published with a view to elucidate the fundamental principles; particularly the all-controlling influence of circumstances in forming the Human Character. That influence is supposed to be exaggerated by Mr. Owen, at the same time that he is charged with inattention to the original varieties in the dispositions, inherent or innate, of individuals. In answer to this objection we may refer to the Essays on the Formation of Character, containing Mr. Owen's deliberate enumeration of principles; where it will be seen that he has not

overlooked the peculiar differences of organization in man; though he may have failed to assign to either organization or circumstances their respective shares of agency in modifying the sentiments and habits of individuals.

The proceedings of the Co-operative Society formed another topic of the conversation I allude to. And it was remarked by one who has observed them with interest, that the time of the Society is too frequently engrossed by discussing such questions as belong to any debating society; instead of the Society exerting itself to procure and lay before the Public Meetings such descriptions and explanations of the various processes in the Arts of Life more particularly applicable to Co-operative Arrangements. These remarks were made by one who is favourable to Mr Owen's Views as they are unfolded in Mr. Thomson's work, and who gives as a reason for not being a member of the Society, that he cannot approve its line of proceeding.

Similar criticisms were made on the Co-operative Magazine, which might be the means of making known to its readers the improvements in education and arts, and which are abundantly registered in periodical publications at home and abroad. I cannot help joining in the last of these sentiments, and hope that the conductors of the Magazine may be impressed with their force.

I am, Sir,

AMICUS.

[Our correspondent will perceive that we have in some degree forestalled his views concerning our Magazine. With respect to the proceedings of the London Co-operative Society, we think his observations are worthy of attention. His remarks on the Co-operative System and on Mr. Owen's writings we of course most fully accord with.—ED.]

AUXILIARY FUND.

To the Editor of the Co-operative Magazine.

SIR,

London, March 20, 1827.

IN the last number of the Co-operative Magazine you have advertised the first subscription to the "Auxiliary Fund;" and feeling

as I do the greatest interest in every measure adopted for the advancement of the System you have so ably advocated, I shall feel obliged if you will favour me, in your next Number, with whatever information you may possess upon the subject; as I am not aware that the existence and objects of this fund have ever been specifically announced in your Magazine.

I am, Sir,

Yours, very respectfully,

M.

[We have already given some notice of the Auxiliary Fund; in our next Number it will be explained more fully.—ED.]

THE FUTURE CONDITION OF MANKIND.

“A brighter morn awaits the human day,
When every transfer of Earth's natural gifts
Shall be a commerce of good words and works;
When poverty and wealth, the thirst of fame,
The fear of infamy, disease and woe,
War with its million horrors and fierce hate,
Shall live but in the memory of Time,
Who, like a penitent libertine, shall start,
Look back, and shudder at his former years.”

HE, whose being has been nurtured in the cradle of virtue, whose soul has received for nourishment cheerful and pleasure-producing pictures of truth, love and justice, who has ever dwelt in the bright regions of imagination, and whose chief delight consists in the contemplation of images enshrined in his own benevolent mind, is ill-prepared to live in the world as it is. The sympathies of such an one are wounded by a contact with the cold reality of things; his susceptibilities are too intensely excited, his feelings are shocked, and his mind becomes the scene of confusion mingled with pain. He expected to find beings possessing feelings, dispositions, and sentiments similar to his own. But alas! he discovers cold-hearted, malicious, and degraded men; he seeks for minds consentient to his own, and he finds the mere mockery of humanity—the outward garb alone. Disappointed, he sighs; afflicted, he groans; grieved to the very bottom of his heart, he sinks in despair: he shrinks

back from mankind as from a race of vipers; and fortunate he indeed is, if he become not a man-hater. The first shock of misery over, he reflects on what he has seen; he brings into active employ all his intellectual energies, and (philosopher as he is) he seeks to know the causes of that diversity in character between the race of men which his imagination had drawn, and the men whom he found.

The conclusions to which he had arrived regarding the human race, previously to his intercourse with the world, were the results of reasoning upon certain principles, the truth of which he could not doubt; and to him these conclusions had been a never-failing source of the most exquisite intellectual gratification. He had been accustomed to the contemplation of the human mind, from the time when his own first developed its powers of reasoning; and besides the delight which it afforded him as a subject of thought, he entertained the opinion that, next to the creative powers of the universe, it was worthy of man's deepest consideration.

The vast and rich stores of learning which the ancient world had unfolded from the scroll of existence, had by impartition become his own; the sages and the philosophers of old Greece lived again within the temple of his mind. Confucius, Zoroaster, and the priests of mysterious Ægyptia, were to him attendant spirits; the Persian Magi and the Indian Gymnosophists were his familiars. Thus furnished with images of being, thus replete with principles of intellection, and thus prepared for its analysis, he had ventured to delineate the world of man. The portraiture which his creative mind had generated was in the highest degree beautiful; it represented the whole human race as the members of one vast family, united by bonds of the tenderest sympathy, each assisting each in the labours attendant upon the supply of their wants, and all aiding in the production of happiness for all. The foundations upon which he had raised this glorious superstructure were the laws of man's nature,—those immutable regulators of human conduct, which have ever governed the transactions of mankind. The preference of pleasure to pain, and the necessity of always choosing that which appears best, would seem sufficient natural guidance to insure the prosperity of man. But on entering the world of life how grievously was he deceived: instead of harmony he found discord; instead of benevo-

lence, utter selfishness ; and in the place of social union and community of interests, he discovered division, competition, and ill-will. Crime too in all its hideous ramifications, vice in all possible shapes, evil under every form,—presented themselves to his view. He found nation warring with nation, man trampling underfoot the sacred rights of man, and despotism with iron hand cramping the energies of mind. In one quarter of the globe he beheld millions of his fellow-beings wallowing in their ignorance ; in another, metamorphosed into creatures more hideous still, by the debasing influence of superstition. He found,

“ the natural bond
Of brotherhood severed as the flax
That falls asunder at the touch of fire :”

and his mind was filled with dismay.

Searching the archives of fame, he learned that the picture his fond imagination had drawn, was not there enrolled ; that the records of time could furnish no tidings of such a reality, and that Fable alone bore slender testimony to its possibility. But he did find,—what to him was no glorious discovery,—that for five thousand years certain, had mankind been in a state of warfare, slavery, and degradation ; that at no period and in no place had even individual man arrived at that perfection of his nature which he had conceived all had attained ; and moreover, he discovered that error more or less was possessed by every human creature. Astonished at the apparent inconsistency between the principles which really actuate man, and those which he had supposed to do so ; and grieved at the real difference between the society he had mentally formed, and that which he beheld : and anxious to ascertain the reason, he set about the work of inquiry, and entered into a laborious analysis of the springs and motives of human action. He studied the characters of men, as he found them depicted by the pen of History, or as existing contemporaneously with himself. With his discriminating energies he made every class of society read to him the tale of its existence, and every genus of character expose its internal anatomy to the gaze of his anxious mind. Beneath his scrutinizing and ever-watchful intellect he caused to pass in review the mighty chain of moral action, whose first link lies buried in the mysterious gloom of long departed ages. He visited the palace where surrounded by his courtiers and his

favourites the monarch-slave holds the rein of empire, and wields the destiny of millions; where from a throne vice-polluted and power-supported issue the mandates of him whose interests are served by the mental degradation of his subjects; whose very being as a despot, is owing to the blindness of the people over whom he rules. He visited the poor man's cot,—his who for many years had laboured, and was still labouring, for the meanest pittance which could support his own existence and that of his family; and here he found poverty, wretchedness, misery, and the fullness of despair. Wherever his inquiring mind led him, there was to be found evil or misfortune; and the whole earth seemed to him a moral desert. Proceeding in his benevolent task—the task of discovering the cause of so much misery,—he was led to educe the motives which actuated the various characters which had fallen beneath his inspection: and to his surprise he found that all men were in the pursuit of happiness, although none found it; that every man was seeking his own welfare, and that no man found it. That the prince by whose command thousands fell in the field of battle, and by whose decree tens of thousands were plunged into the deepest grief and acutest agony, was, in so doing, seeking his own happiness;—that the soldier, the sailor, the mechanic, and every description of person, were in their various avocations pursuing their own welfare. This important fact—that every man was seeking his own happiness; and the no less important fact—that no man found it, led him to conclude that there must be some error in their mode of seeking for happiness; and he was confirmed in his opinion, when on further observation he found that each man sought his own well-being, not only regardless of the well-being of every other man, but even at the expense of all. It was now no matter of astonishment to him, that no man found that which he went after; for every man's exertions were counteracted by every other man's: so that the earth was one vast arena of conflicting interests. It was now far from surprising that the end was not obtained, when the means made use of were erroneous; that the object sought was not found, when the seekers knew not how to proceed in their search; and this reflection at once banished despair from his mind, and annihilated that feeling which the sight of so much wretchedness (apparently without cure) had at first produced.

(To be continued.)

ACTUAL OCCURRENCES AND RESULTS OF THE ANTI-CHRISTIAN AND ANTI-SOCIAL SYSTEM OF INDIVIDUAL PROPERTY.

ATTEMPTS AT SUICIDE.

Mrs. Sarah Westleake, a decent-looking female, about thirty-five years of age, was brought up to Hatton Garden office from the Foundling Hospital watch-house, under the following circumstances:—

Hutt, the watch-house keeper, said that this poor woman had been brought to the watch-house on Monday night, by a master butcher, who said he found her suspended by the neck from the railing of an area in Doughty-street, and having cut her down, he took her to the watch-house, and gave her in charge, requesting that she might be taken care of.

Mr. Serjeant Sellon inquired the cause of such a rash act on the part of the poor woman.

Mrs. Westleake said she had been in a wretched condition from absolute want, and in utter despair had resorted to the desperate alternative of putting a period to her existence. She applied to the overseers of the parish of St. Pancras for relief, several times, in vain. She had been married for many years; her husband deserted her about eight years ago, and went to France. She was informed that he now kept a fashionable hotel in Paris, and lived with another woman. Applicant was obliged to earn her own livelihood, and lived in many respectable houses at the West end as cook. She lived for some time in French Flanders, in the service of General Grant. She was out of place three months, and supported herself by what she could obtain on her clothes, which were now completely exhausted. She applied to St. Pancras parish for relief, for several days, and would not be attended to. She protested that she had not any place whereon to lay her head since last Thursday week. She craved protection from several stable-keepers, but would not be admitted on any account: at last, in a state of distraction, she took a garter from her knee, and tied herself to a railing in Doughty-street, preferring even such a death to starvation.

On Friday, shortly after the magistrate had taken his seat, at Union Hall, Southwark, a fine-looking young woman, neatly attired, was brought from Christ-church watch-house, having been taken thither by a Bow-street patrol, who happily rescued her from an attempt at self-destruction on the preceding night.

The patrol said that he perceived her descending the steps leading down to the water, on the Surrey side of Blackfriars-bridge; and suspecting, from the hurried manner in which she went, that her intention was to plunge

into the river, he followed and seized her, just as she was about to dash headlong into the water. She was then conducted to the watch-house, where she remained all night.

Mr. Chambers now called the poor girl to him, and listened to her story of misfortune, which seemed to be simply this:—She had resided at Hull, and obtained a situation as servant in a gentleman's house in Mount-street, Grosvenor-square; but in consequence of having sprained or injured her wrist, was discharged, being incapable of working as she was wont to do. In vain she endeavoured to obtain admission into one of the hospitals; and having no friends to whom she could apply in London for assistance and advice, and despairing of procuring another situation, she wandered about from street to street, until she became wearied and exhausted. On crossing Blackfriars-bridge, a sudden thought flashed into her mind that she would terminate her earthly sufferings by drowning herself; and accordingly, she descended the steps with that intention, but was frustrated in her attempt by the interference of the patrol.

A poor man of the name of Vickers, formerly employed as a manufacturer of cotton wick by Mr. Colebank, attempted to put an end to his life by hanging, at Barneside, near this town on Monday last. He was cut down by his wife, and after being bled by Mr. Noble, surgeon, he so far recovered as to be able to speak. The reason he assigned for this rash act, was that he had been out of employment for some time; the parish had refused to give him relief; his children were crying for bread, which he was unable to procure for them, and being unable longer to bear being witness to their sufferings he determined in a fit of desperation to put an end to his wretched existence.—*Kendal Chronicle*.

HORRID DEATH.

On Wednesday evening a Coroner's inquest was held at the Hole-in-the-Wall, in Fleet-street, before Thomas Shelton, Esq., on the body of Robert Mark Bowles.

Martha Hyam stated, that she lived in Johnson's-court, Fleet-street. She had known the deceased several years; he had been a law-writer, in the employ of a Mr. Farlow. He came to lodge with her about seven weeks since. About three weeks since he was confined to his bed, and during that time she carried him tea, broth, and other necessaries. On Friday morning she went to his room and knocked at the door; not receiving an answer, she had the door broken open, when she found the deceased lying in bed apparently speechless. He afterwards spoke in a very incoherent manner, and seemed to her insane. On Tuesday morning she found him lying dead on the floor. There was no fire in the room.

A Juror—How long is it since you made his bed?

Witness—Above three weeks. But I changed his linen once since then.

Mr. James Field, the parish surgeon, stated, that he was called in on Saturday morning to attend the deceased. He found him in a hovel, as dirty and filthy as it is possible for any human being to be in : he was completely covered with vermin. He had scratched the skin off almost every part of his body, and consequently the sheets and bed were nearly soaked with blood. The stench of the room was most intolerable. There was no pulsation perceptible at the wrist. Witness thought him insane. His illness was occasioned by total want of nourishment. He appeared to have lain on one side during the whole period he kept to his bed, which was, in consequence, in a state of incipient mortification. On Monday morning the pulsation of the wrist returned, and his senses seemed partially restored. On Tuesday morning he saw him dead on the floor. He thought his death was caused by starvation, but he felt it his duty to state, in addition, that in his opinion it was greatly accelerated by the neglect he had received. Witness never, in the course of his life, saw a man in a state of such complete wretchedness. His insanity was brought on by extreme debility, caused by want of the common necessities of life.

A well-written letter was found in the pockets of the deceased, dated the 12th instant, directed to his wife, who is teacher at a school in Herefordshire, imploring her to render him some assistance.

SHOCKING CASE.

An inquest was held at the Lion, York-street, City-road, on the body of a poor woman unknown. The deceased was found about one o'clock on Sunday morning, during the intense frost, by a watchman in Cow-heel-alley, Whitecross-street. She was lying on the pavement in a state of partial nudity, and seemed to be intoxicated. The watchman fearing she would be frozen to death, took her to St. Luke's watch-house in Old-street, where she was refused admission, and sent to the Refuge for the Destitute in London-wall. Here she was also denied a shelter, because it was after hours, and was from thence carried by two watchmen to the watch-house in Bunhill-row, at half-past two o'clock, where she was placed on a stool before the fire, and expired between five and six o'clock. A medical gentleman gave it as his opinion, that she died from being exposed to the intense cold, which, he said, would produce effects similar to intoxication. After a long discussion, during which the unfeeling conduct of the authorities at St. Luke's watch-house was severely reprehended, the Jury returned a verdict that "the deceased met her death from being exposed to the inclemency of the weather."

MURDER OF AN INFANT BY ITS OWN MOTHER.

On Tuesday morning week, a young woman named Rachael Bradley, who resided in Ashton-under-Lyne, left her lodgings and took with her a young child, of which she had been delivered about six or seven weeks before. Her statement on going out was, that she was going to the overseer of the township in Yorkshire to which she belonged, and would either have more relief for the child, or she would leave it with him. She was met afterwards, on the same day, on her return from Manchester, but did not return to her lodgings until Thursday night, when she came without the child. The neighbours were alarmed, and charged her with having destroyed her infant, which she denied, but at length said the wind had blown her and the child into the canal, where it was drowned.—The constable, however, being sent for, she was taken into custody, and then confessed that she had put the child into the canal, at the upper end of the tunnel, near Ashton-under-Lyne. The constables immediately set men to drag for the child, and used all means in their power to find it, but without success, until Sunday, when the water was let off, with the consent of the canal proprietors, and the child's body was found, after having passed through the tunnel, and one lock near to it. On Tuesday an inquest was held on the body, at the Commercial Inn, in Ashton-under-Lyne, when the Jury returned a verdict of "wilful murder," and the woman was committed to Lancaster Castle for trial. It appears that an attempt had been previously made to destroy the child by means of copperas-water, but the poor infant vomited it up, and did not appear to have been much injured by it.—*Manchester paper.*

THE LANCASHIRE WEAVERS.

Samuel Brookes weaves a sarcenet; for each piece of 72 yards he receives 19s. 6d.; from which 3s. are deducted for his loom-rent and winding, and 4d. for candles to work by, leaving 16s. 2d. earnings for a fortnight's close work. From this are paid 2s. 4d. per week for house-rent, 1s. 2d. for coals, and 4d. for candles for the house, leaving 4s. 1d. for the support of four adult persons and a suckling, or 1s. 4d. for each adult, and nothing for the infant. His daughter, who was delivered of the infant before Christmas, has been confined to her bed ever since; and her husband has been several months out of employment. They have not purchased a pound of animal food (with the exception of a pound of bacon a few times) during the last six months. They can seldom purchase milk; and their food consists of porridge, which they sip with water sweetened in the smallest degree.

On Lancashire-hill, there is a cellar with two apartments, in one of which there is a loom; and the weaver, his wife and three small children live in the other. The rent is 1s. 4d. per week; candles 8d.; coals 1s. 2d.; and 4d. for flour to dress the warp by. With diligence and long hours he earns 7s. 6d. per week; from which, deducting the before mentioned expenses, there remain but 4s. for food, for soap, and for casualties; so that each person actually subsists on the food which can be purchased for 9½d. per week.—He receives no parochial assistance, his settlement being in Yorkshire.

LAMENTABLE DISTRESS IN CORK.

There was yesterday a meeting of the committee of the poor. The evidence of want, wretchedness, and misery, which was there given, beggars any power of language to set forth with sufficient force of description. At the suggestion of a most estimable gentleman, Mr. J. Callaghan, it was proposed, *rather in despair than in hope, to go from house to house begging for the poor*;—and so resourceless is the House of Industry left, that there is no chance of relieving it, but by this desperate appeal to feeling, and we may almost say to shame. Should this fail, the consequences must be of awful embarrassment and distress; and it is hardly possible to imagine any other expedient, or any other consequence, but that the poor and indigent should resign themselves to unmitigated agony, and the sick and suffering to inevitable ruin.—*Cork paper of Feb. 20, 1827.*

DEATH OF A CLIMBING-BOY.

On Monday an inquest was held at the White Hart, Hanwell, before Mr. Stirling, the Coroner for Middlesex, on the body of Thomas Long, aged 11, a climbing-boy in the service of Thomas Johnson, a master chimney-sweeper of Hanwell.

The body presented a sad spectacle. Several witnesses deposed to the fact of the boy's master having beaten him severely, and knocked him down repeatedly, pursuing the child after he had got up, striking him all the way with a stick about the thickness of a finger.

Mr. Dickenson, surgeon, of Ealing, deposed to the state of the deceased's head, which showed the appearance of blows. He could not swear the marks were not occasioned by a fall; but the impression upon his mind was, that they were caused by blows. The injuries on the head were the cause of death.

REDUCTION OF WAGES.

We are assured that the following is a pretty accurate statement of the comparative quantity of hand-loom calicoes weekly made in the town of

Blackburn, and the average price paid for weaving them, in the several years mentioned:

Year.	No. of Pieces made per week.	Rate per Piece for weaving.	Total of weekly Payments.
1814 - - -	27,000 - - -	9s. 6d. - - -	£12,825
1815 - - -	32,000 - - -	5s. 6d. - - -	8,000
1824 - - -	40,000 - - -	3s. 6d. - - -	7,000
1826 - - -	40,000 - - -	1s. 9d. - - -	8,500

The calculation was made, we understand, on the 6th instant (January); since which an advance of about 3d. per piece on the rate of weaving has taken place.

MENDICITY SOCIETY.

The Committee deem it their duty to inform the public, that the calls upon the Institution are *numerous and pressing beyond all precedent*. Besides the pecuniary relief afforded to many unhappy individuals, according to the circumstances of the case, not less than 750 excellent meals* are now dealt out daily. While the Committee acknowledge a large and increasing accession of subscribers, they ought not to disguise the necessity of more considerable funds to enable this establishment to answer all the *heart-rending* applications for charity during the severe season.

WRETCHED STATE OF IRELAND.

We lament to hear that the distress of the lower orders in the far greater part of Ireland is almost unprecedented at this season of the year, and that the prospect of increasing misery is frightful in the extreme. In Carlow, Kilkenny, Waterford, Clonmel, Limerick, Cork—in short, over almost the entire surface of Ireland, the population are unemployed and literally starving. In some places, so inadequate are the funds of charity from exhaustion, that coffins are not thought of for the dead.—*Dublin Patriot*.

SUFFERING IN CARLOW.

I am daily obliged to witness crowds of the finest men in the most fertile country almost in the world, nearly perishing of hunger and disease.—*Dr. Doyle's letter*.

THE MECHANICS OF BIRMINGHAM.

They say, that "after a long and ineffectual struggle, they have found that their skill, industry, and frugality cannot protect them from the misery

* A meal consists of a pint of substantial pea-soup with meat and three quarters of a pound of the best bread.

and degradation of parochial relief, and such relief has been reduced to the lowest point at which animal life can be supported. That they observe with strange alarm the anomaly of a starving and naked population, in a country filled with superabundance of food and clothing; and that the mass of the agricultural and manufacturing labourers are starving, and their employers fast verging to ruin.

REMARKS ON THE PRESENT STATE OF THE POPULATION.

Who can without shuddering, without horror, contemplate such events in England and Ireland!—in one country overflowing to absolute profusion with wealth and all the productions of labour, industry and art; and in another blessed with almost all the bounties of nature, the most fertile soil, the most temperate climate, the most abundant supply of water, numberless streams, rivers and lakes most suitable to second the exertions of man in the most important branches of industry, inexhaustible resources of fuel and of all the mineral productions necessary to human accommodation, the most convenient ports and harbours, surrounding seas swarming with the finest fish, the most active and hardy population, and land and means sufficient to enable this population to produce even to superfluity for at least four times the population of both countries? Well may we ejaculate with the hero of old, “*Quis talia fando, temperet a lacrymis?*”—Well exclaim “can such things be, without our special wonder?” He at least, who sees that “such things are,” and feels not pain and “special wonder,” must be most insensible, most inhuman, and as stupid as inhuman. It is not sinning against the charity of Co-operation to cry “let no such man be trusted,” whether statesman, senator, or private individual. We would relieve him if in want; we would make him happy if in superfluity; we would only restrain, not punish him if even in oppressive cruelty—but we would not “trust” him; for he is unfit to consult for or contribute to either the public prosperity, or his family’s or his own real welfare and happiness.

In this country, where wealth superabounds even to stagnation—to absolute incapability of finding employment, hundreds of thousands of the working classes are unemployed; numbers literally perish through starvation; many are driven to suicide, to avoid the lingering, pining, dreadful death of famine. In Ireland, where the

poor man lives, and is satisfied to live, on so little, on what may be truly counted *almost nothing*, and where nature is so bountiful, myriads on myriads are sinking, and sinking in exasperation, dying with curses on their lips and fury in their hearts through want of that *almost nothing*. And all this through mismanagement! even a Co-operative would be almost led to say, the most gross, the most inexcusable mismanagement; for what else can account for the famine of multitudes, and the indigence, the wretchedness, the destitution of the four-fifths of the population, in the midst of plenty, indeed of superabundance and the easy capability of the manifold multiplication of that superabundance? We, indeed, excuse the mismanagers; because they mismanage from ignorance; "they know not what they do," as it regards their own and the people's real welfare, and we "forgive them" as well as pray that "they be forgiven by all:" but the mismanagement we cannot but at least deplore, and look on as the most absurd of absurdities.

Yet we see very celebrated and in many respects intelligent and clever men account for this mismanagement, and the dreadful sufferings flowing from it, with as great absurdity as that of the mismanagers themselves. Dr. Doyle, whom we quoted while ago, and the Catholic Association attribute the deluge of distress in Ireland to the want of Catholic Emancipation, to the Church Establishment, and to favouritism; Mr. Cobbett and many others attribute the tide of calamity in England to the interest of the national debt, to paper currency, and to taxation. The want of Catholic Emancipation is doubtless an evil in Ireland, as it embitters and infuriates man against man, and exasperates the evils which would exist without it. But in no other way than as causing the continuance of Catholic depression and disabilities, have the Church Establishment and Favouritism any more to do with the sufferings of the people, than landed appropriation and mercantile gain. The interest of the national debt, paper currency, and taxation injure the great body of the people in no other manner than as they are sources of individual gain or accumulation. If taxation were entirely removed, what would be the consequence? Would the sources of individual accumulation be removed also? No; but they would in some degree be increased. The rich man would grow richer; the poor man would, if possible, grow poorer. The man of landed property could lay up more of his income; the capitalist, the merchant, the great

manufacturer would have greater gains; the accumulators would accumulate more. But what would be the state of the working classes? Do they think the accumulators would give them more than they do at present? Does the individual who accumulates a million give them higher wages at present than he who accumulates but twenty thousand? On the contrary, the great accumulator generally gives lower wages than the small. "The stock of the state," as Lord Bacon says, "is at present collected into too few hands," but then it would be collected into fewer and fewer; the hands which taxation now supports in idleness or unproductive occupations, would be then thrown into the market, and the supply of labour would more and more exceed the demand for it. Thus accumulation would augment; the supply of labour would increase; the demand for it would diminish, because government would afford no market for its productions; and who can imagine that all this would raise the wages of the operative?

Accumulation, therefore, and not taxation, the paper currency, the Church Establishment, or the interest of the debt is "the root of all the evils" of the operatives; and individual acquisition is the seed of this root. Mr. Cobbett and his school, as well as many of the political economists, will tell us, that in the United States of North America they have individual acquisition and accumulation; and that yet the working classes there enjoy comfort. But is the accumulation there as great as here? It is not. And why is it not? Because individual acquisition has not had as much time to accumulate there as here. That state is a young one; ours is an old one. Accumulation is a rolling snow-ball; *crescit eundo*;—it gathers as it goes. It has gone centuries here; it has gone but half a century in America. And even there, in proportion as it has proceeded, pauperism has advanced. The poor are gradually increasing in New York and the other cities of North America, though the national debt is gradually decreasing. The labouring classes have also abundance of unappropriated lands to remove to in America; and this also helps to keep up the price of labour there.

Many of our operatives attribute their distress to machinery, and its increase of the supply of labour. They certainly come nearer to the truth than either Mr. Cobbett, Dr. Doyle, the Catholic Association, or the political economist school does. In the present system machinery does certainly throw many of them—witness the sawyers of Coventry, Liverpool, and many other towns—out of employment,

and diminish the wages of others. It therefore unquestionably is at present a great occasion of distress and suffering to them. But in a well arranged system would it not lessen their labour and increase their comforts? If it worked for them all, it would enrich them all, as it does now those whom it works for. If one man could do with it as much as a hundred men could without it, and one man without it could produce enough for himself, every man should by working only half his time have enough for fifty men. And if it were improved to do ten times as much as it does at present, every man should by working only quarter his time have enough for two hundred and fifty men.

Mr. Cobbett says, that it is well known, that the labour of one man will at present produce enough for a hundred. Then how can he shut his eyes against perceiving that if all co-operated in community, they would with the greatest ease produce so much as that every one would have more than he could consume, and that there then would consequently be as little strife, contention or competition for other articles of consumption as there is now for air, which is the very most necessary article, but the abundance of which prevents competition for it?

It is not unusual to hear the observation, that "there is something wrong in the frame of society." Who indeed can dispute this, when he sees that he who works most gets least; and that as a country becomes richer, the body of the people, the working classes, become poorer; as the one grows wealthier, the other grows more distressed? Yet Mr. Cobbett and the Political Economist will say, that the system which would set the frame of society to rights is wild and visionary, and mischievously delusive; though they blame others for denominating "Radical Reform," or what they call "Radical Reform," so. Whether Mr. Cobbett's radicals or their adversaries are right on this point, we shall not discuss here; but this we shall assert, that their "Radical Reform" would without the Communional System be no reform at all, at least no real or radical reform; and the Communional System, Mr. Cobbett and most of his radicals, as well as most of the self-styled political economists of our times, are as far from desiring or approving as any of their adversaries. Their "Radical Reform" would leave the frame of society just as it is, and not attempt to remove "the something wrong" from it. It may make some of the present poor rich, and many of the present rich poor: but it would not be what would increase

the happiness and real welfare of all, alike the high and rich as well as the low and poor, and what would of course not pull down *any*, but elevate *every* one. No nominal reform ever can do this without the removal of the "something wrong" in question ; and this "something wrong," which so many great men down from Lycurgus and Plato to Sir Thomas More and Owen, have perceived and declared to be individual acquisition or private property, Mr. Cobbett's Radical Reform would not touch, or would touch only to remove it from one person to another, and to remove it, whatever he says or may say to the contrary, not to the working classes, but to himself and *the few* still. The working classes would therefore be fools in busying themselves about his reform, and not attending to that which would be the real and substantial, the permanent and universal one, and one beneficial to all alike.

Many, however, there are, who do not view Mr. Cobbett as their day-star, and yet, though persuaded of the existence of this "something wrong," do not consider that individual acquisition constitutes this "something." What then do they consider constitutes it? They do not, they say, know ; they cannot make out : yet it exists however. Let them consult the page of history ; consult facts ; consult experience ;—let them consult nations ; tribes ; companies ; sects ; families. All pronounce with one acclaim, that wherever individual acquisition made its baleful appearance, there was planted "the root of all evil ;" that wherever it flourished most, there all evils shot up most also ; that in proportion as it was more or less admitted, or excluded, real evil, mental misery, as well as unequal bodily suffering, was more or less admitted or excluded likewise ; that wherever it was not excluded, laws and constitutions were continually made and altered and re-made in vain ; that wherever it was excluded, while it was so, scarcely any other law or constitution was necessary or needed. This, with its accumulation and excessive inequality of wealth and condition,—this it is which always has been and ever will be the real, however overlooked cause of "the ruin of empires," of the decline and fall of states and kingdoms. The awful voice of ages and of revolutions declares it ; and solemnly, deeply, dreadfully admonishes while declaring.

And of those, who do not coincide with us on this subject, we would ask, What does the present state of affairs here lead to?—What will, what must be the end of this state? Machinery is every day springing up, as a substitute, and lessening the demand for manual

labour with us. It is doing the same in other countries, and will be every day more and more doing so ; while the more it does so in them, the more it will doubly, re-doubly do so here. As the other countries will manufacture for themselves, they will cease to want our manufactures. Hands of course will be thrown out of manufacture with us. Machinery will in the mean time advance. More hands will be thrown out. The great mass of our population will be unable to purchase ; while the power of production will be increased, and the home market, as well as the foreign, will be daily more and more diminished. What then will be the end ? Must not the great mass be supported in idleness, vice and discontent by the exhausting toil of a few ? Or, shall we not have daily spreading want and wretchedness ; daily multiplied death by starvation ; daily thickening suicide to avoid such death ? Which of those is the choice ? One or other, or sanguinary revolution and an upturning of stations, tumbling the high and elevating the low, must be the end, if the Communal System be not adopted.

But if the Communal System be adopted, machinery may advance to the greatest perfection, and all will be benefited by it, no one will suffer. Foreign countries may manufacture all they want for themselves ; and we shall not be injured. We shall produce abundance of native commodities for ourselves, and procure plenty of any foreign materials which we desire and our own country does not yield, for the superfluity of our native productions which other countries will wish for. No one will starve amongst us in the midst of plenty ; no one will commit suicide to avoid starvation. Peace, concord and unanimity, leisure, cultivation and refinement, will follow ; universal love, content and happiness will succeed. Alas ! what a contrast,—an agonizing contrast in the present state !—what a horrible, a terrific contrast in the too probable state immediately to ensue !

INVENTIONS AND IMPROVEMENTS.

We announced in a former number our intention of giving from time to time an account of the most useful discoveries and improvements we could learn, in agriculture, œconomy, and the arts most immediately applicable to the increase of the first necessities and common comforts of life. We shall also occasionally notice advances in science.

SPECIFIC AGAINST INFECTION AND NOXIOUS ODOURS.

The Royal Institute of France has bestowed a prize of 3000 francs on M. Labarraque, for his discovery of the *disinfecting properties* of the chlorurets of lime and soda, which dissolved in water, immediately destroy the infectious influences and noxious odours arising from animal and other substances. Before this reward was bestowed, a number of trials were made; dead bodies, after inhumation of several months, were presented to the public without the least odour, by the use of the *disinfecting* chloruret. Fortified by it, persons descended unharmed into common sewers and other noxious places, which had proved fatal to many. It had been successfully employed in the Marseilles Lazaretto, in preventing the spread of typhus fever; and in the hospitals of Paris in purifying the air of infected wards.

ROSIN GAS.

A patent has been taken out for making gas from rosin, which gives as vivid a light as that from coal.

BED THAT NEVER REQUIRES MAKING.

A Mr. Porter, upholsterer, of Welbeck-street, has invented a steel-spring bed, that never requires making; is free from the dirt of feather-beds; is alike comfortably warm in winter, and refreshingly cool in summer; can at pleasure be made as soft as eider down, and as hard as a mattress; and is, he says, as wholesome, as cleanly and comfortable. He has invented chairs and sofas on the same principle.

TO KEEP HORSES WITHOUT HAY OR CORN.

The Rev. W. Evans of Llandefeilag, Caermarthenshire, has announced the following discovery for feeding horses without hay or corn:—Cut straw and potatoes, or straw, chaff, and pounded furze mixed, wetted with salted water, prepared as follows: let a tub of fresh water, with an egg in it, be impregnated with as much domestic salt as will cause the egg to rise and float on the surface, that being the criterion of the proper degree of saltiness. The provender being put into a wicker basket and placed on another tub, pour the salted water on it in quantity sufficient to wet the whole mass; and when it has done filtering through, give the provender to the horses. The salted water will not only moisten and sweeten the food, but also operate as a most efficient alterative to purify the blood, purge all gross humours, prevent the increase of worms, and all painful attacks from those troublesome vermin. Horses fed in this manner will work well, and be fit for all sorts of work; and if this method be but tried, it will not fail to be generally adopted. The Rev. gentleman's man cuts with one knife machine, in four hours, enough of wheaten straw for nine horses for twenty-four hours.

AEROSTATION.

A correspondent of the Mechanics' Register says, he has discovered a method of increasing the buoyancy of hydrogen gas, so as to enable the balloon to be diminished to one-tenth of the present size.

FELLING TREES.

The quickest method of felling trees is to dig a little round their foot, and make them blow like rocks by gunpowder. The roots are next of course cleared off much easier, and the ground better disposed to tillage. This practice has been highly beneficial in North America, where forests are the greatest check to the extent of cultivation.

PYROLIGNEOUS ACID.

The pyroligneous acid is found, from experiments made in North America, the surest preservative for wood, cloth, leather, paper and other substances destroyable by moisture, rottenness, and insects. Those substances perfectly dry are impregnated with the acid either by more or less coatings of it, or by fumigation. For the latter, all the objects destined to it are collected (leaving as many interstices as possible betwixt) in a proper building. This is to be closed hermetically, and to receive near the ground the end of a pipe from an exterior stove, where pieces of wood are burnt to supply the smoke, which contains the acid in great quantity. Both operations require eight or ten days, and the latter also some caution against fire.

CUTTING STEEL WITH SOFT IRON.

In Newhaven (Connecticut) a wheel six inches in diameter of soft iron, turned with the utmost rapidity, was found sufficient to cut pieces, a line thick, of the hardest steel. From all the points of the wheel in contact with the steel, numerous brilliant electrical sparks shoot out. The steel becomes soft only in the section. Such a simple way of cutting steel should be far superior to all others.

LAMP OF HIGH HEAT.

Doctor Hare of Philadelphia has invented an ardent lamp, which produces much higher heat than any in use till this day. It melts the platina, zirconium, anthrax, rubies, plumbago, &c. and reduces many earths to metals with great facility. From the fusion of charcoal and plumbago the doctor obtained some globules having all the properties of diamonds. *If a manufacture of them might be established at some future day, what a curious and useful check would it prove against a certain foolish and ruinous vanity!*

POETRY.

ODE TO BENEVOLENCE.

COME, gentle Power, benignant guest,
 Parent of pity and of peace !
 To thee in awe and love I bow,
 To thee I breathe the ardent vow ;
 O ever blessing, ever bless'd,
 Descend, and inmate of my breast
 Bid every harsher feeling cease !

O thou, whose joys are joys indeed,
 Past the mere sensualist to know,
 Past the ambitious to conceive,
 Past the mere selfish e'en to b'lieve,
 And past the earth-born hoarder's creed ;
 O ! thy far more than golden meed
 Deign to thy suppliant still to show !

Thou, e'en whose melancholy charms,
 Whose very sorrows breathe a sweet,
 A balmy sweet more soft, more dear,
 Than echo's murmurs to the ear,
 A sweet that always soothes and warms
 On our rough sea of wild alarms !
 Thee, thee, Benevolence ! I greet.

'T is thou, who shed'st in Beauty's smile
 That soul-fraught glow of nameless grace,
 Which in pure raptures melts the heart,—
 Raptures no other beams impart,
 However arm'd with brilliant guile,
 With sparkling lure, or witching wile,
 And running all seduction's race.

'T is thou who giv'st to Pity's tear
 That glist'ning ray of tenderest light,
 Which would add value to the gem
 Most priz'd in Seraph's diadem,
 So softly pure, so purely clear
 In liquid lustre on its sphere,
 And making brightness still more bright.

And in her soul-effusing sigh
 'T is thou respir'st that breezy breath
 Which, bearing on its trembling wing
 The fresh'ning spirit of the spring,
 Seems born in heaven's benignant sky,
 And fraught with mercy from on high,
 To sweeten life, or soften death.

Thou essence pure of Nature's soul,
 And fount of th' imaged joys above;
 With the great plastic power the same,
 Linking the universal frame
 In harmony of part to whole,—
 Mysterious, mighty, first Control!
 Sure thou art God,—for "God is love."

And is not Love, that mystic force,
 Or tendency, or quickening sense,
 Common to matter and to mind,
 To blend and harmonize combin'd?
 O! then thou truly Nature's source,
 On man, O! turn thy fullest course,
 'Till he's all thine, Benevolence! *

ON THE DEATH OF AN UNFORTUNATE YOUNG LADY.

Pale, cold, and trembling fell the beam
 Of winter's moonlight on the stream,
 Which seem'd in th' icy gleam below
 To show more pure the virgin snow.
 With cheek more pale, and heart more cold,
 The lonely gleam fair Ellen view'd;—
 No word, no sigh, her story told,
 But fix'd as reft of life she stood.

Up sprung the winds; on cloud grew cloud,
 And moon and stars were snatch'd from sight;
 The snow fell thick, the storm raved loud,
 And deep'ning sounds moan'd all the night.
 The morning smiled; fair Ellen lay
 Where play'd last night the moonlight beam;
 The waters wash'd one spot away—
 She shone a snow-wreath in the stream. *